

tive churches, have taken every precaution to insure that the stores of accumulated energy which are converted into working forces through the new agencies set in operation shall be employed in direct line with the work and purposes of the regular churches. Thus it would appear that the new movement is suggestive rather of previous failure on the part of the churches to utilize the great reservoirs of power which they have always had within themselves, than of any disposition on the part of the young to depart from the essential faiths and practices of the churches to which they respectively belong. In fact it would hardly be putting it too strongly to say that while we find an inspired apostle summoning to his aid the young men, "because they were strong," some of the leaders of the modern churches, in their excessive conventionalism seem disposed to repress and to be afraid of the young men amongst them for the same reason.

Enthusiasm in a good cause is always good in itself. It is neither necessary nor wise to hold it in check while seeking to exact some impossible guarantee that it will be kept up at its full heat for a certain term of years, instead of permitting it to flow out freely in its legitimate channels. "*Carpe diem*" is, so far as we can see, as good a motto for the philanthropist or the religious worker as for the epicurean. It is in the nature of enthusiasm to be more or less intermittent, but it cannot be denied that that of the young people in the Endeavour movement has been already long enough at work to give good promise of being at least as well sustained, and it may be hoped much better sustained, than is that of the ordinary revivalistic agencies which most of the churches are ready enough to employ in some shape when opportunity offers. It is the weakness and the reproach of the ordinary representatives of religion that they often do not impress the public as being more than half in earnest. There is too often a sad lack of proportion between the tremendous consequences of the professed beliefs, and the lukewarmness of the efforts put forth to accomplish the deliverances to which those beliefs should be a perpetual spur. If the young people succeed, as they seem not unlikely to do, in convincing the world of onlookers that in their case at least there is a reasonable correspondence between profession and effort, a great impulse will have been given to the progress of vital Christianity.

Perhaps the one special service which the young people's religious movement is doing to the religion of the day is its promotion of Christian union. It must be, we think, pretty clear to most dispassionate observers that there is very little to be hoped for in the way of progress towards a closer union of the churches, as the outcome of conference called for the discussion of questions of creed and polity, with a view of finding some basis of agreement in concession

and compromise. The method is an unsafe one, and the result is more than doubtful. If anything in the nature of even a federal union among the leading churches is ever effected it will almost surely come as a partly incidental result of association in religious work. There is no bond of attraction like that of united effort in a common cause. This will often avail to break down the walls of sectarian division, when discussions of creed and government and ritual would tend only to confirm the representative of each body ten times more firmly in his own convictions. We have no doubt that the union of young Christians in their "Endeavour" societies, is doing more than anything else at the present moment to make a large measure of Christian union possible in the future. The full results may not, probably will not be reached in a decade, perhaps hardly in a generation. But nothing which depends upon the relations of cause and effect can be much more certain that when the young people who are now working hand-in-hand in these Endeavour societies, shall at some future day become the leading spirits in the churches which they severally represent, the co-operation of to-day, by virtue of the spirit it begets, and the better mutual understanding it brings, will bear fruit in larger and yet larger instalments of that closer church union which many of the best men in the various denominations are even now so earnestly desiring.

We may be wrong, but it seems to us regrettable that the young people in their fervid conferences are too little disposed to insist upon the practical side of the Christian life. They are no doubt right in insisting, as did the great Master whom they profess to follow, that the inside of the cup or the platter must be first cleansed; that all right character must have its foundations in right feeling and right motive. They are earnest enough, too, in insisting on the practical side, so far as high character consists in abstinence from every form of degrading vice on the one hand, and in personal activity in religious work on the other. What we seem to miss in the tone and tenor of their ordinary services is the ever present influence of those lofty ideals of the Christian life in the family, the social circle, and above all in business affairs and political duties, which are among the greatest wants of the day. The time surely demands more of the Sermon-on-the-Mount kind of religion as well as more of the kind which was preached to Nicodemus. Is not the most pressing problem of practical Christianity to-day, how shall the Christian apply his religion in his relations to his political party and to politics and public life generally, on the one hand, and to the regulation of his business relations with his employees, if he is an employer of labour, or to his employers, if he is an employee, on the other? It is noteworthy that a large percentage of the millionaires and the

multi-millionaires of the day are prominent members of Christian churches. And yet it is argued by many with a force which it is hard to resist, that no man who takes the obvious teachings and spirit of the Sermon on the Mount for his law of life, can ever become the one or the other. What kind of employees and of capitalists are the Christian Endeavourers going to be?

It is, of course, very easy to overrate the importance of mere numbers at a convention as an indication either of great strength or of high purpose. Possibly the young people, in their efforts to make each convention larger than the preceding, and larger than any other ever held in the given town or city, are in some danger of attaching undue importance to numbers and talk. If so they are but falling into a mistake which is persistently made by their elders. The true test of efficiency can be applied to their movement only "after many days."

RECIPROCITY BETWEEN THE UNITED STATES AND CANADA.—I.

In considering the probable effects of a new reciprocity treaty between the United States and Canada, as predicated upon the results of the former treaty, the Canadian Trade and Navigation Returns of the year of reciprocity do not furnish sufficient data for forming any very valuable comparison between the then and now existing commerce. Canada did not then include the Provinces of Nova Scotia, New Brunswick and Prince Edward Island, which now form part of the Dominion; and nearly all the trade between Canada and these Maritime Provinces was at that time transacted through the United States, and consequently appeared in the returns as trade with the United States. There is also to be now considered the commerce and interests of Manitoba and the other Canadian North-west Provinces.

So far as the older provinces are concerned, the United States returns as to the commerce, before, during and subsequent to the old reciprocity treaty, give more information than is found in the Trade and Navigation Returns of Canada. The Quarterly Report of the Bureau of Statistics, Washington, No. 1, 1892-3, page 125, contains the following article on the

TRADE WITH BRITISH NORTH AMERICA.

Our statistics of exports to Canada have been very defective, owing to the absence of law providing for the collection of statistics of exports by railways. We are, therefore, obliged, for the period since railway communication was established between this country and Canada, to make use of the official Canadian statistics of imports from the United States in order to approximately show the true condition of our export trade to that country. Section 1 of the Act of July 16th, 1892, however, provides for the collection of statistics of domestic exports by rail, and there is no reason why these statistics should not become complete and reliable as soon as its provisions shall be fully understood and carried into effect.

The following statement shows the total values of merchandise imported into the United States from the British North American Possessions, and the merchandise imported from the United States into, and entered for consumption in, the British North American Possessions, during each year from 1850 to 1892, inclusive:—